

attract the attention of the Scotch Parliament, which directed the Bishops to suppress it; and in 1431 a Bohemian, who denied Transubstantiation and administered the Sacrament in both kinds to his congregation after the fashion of his Hussite fellow-countrymen, was burnt at St. Andrews. After that we hear no more of Scotch heretics for some time. They seem to have kept the candle alight, though under a bushel, for three generations later we come upon their successors, known in history as \* the Lollards of Kyle.' Their home was Ayrshire, and they numbered in their congregation several lords and ladies of good family. In 1494 the Archbishop of Glasgow condemned thirty of them in his spiritual court, on articles which prove them to have been genuine Lollards; but he could not induce the secular arm to bring any of them to the stake.<sup>1</sup> Although the lasting effect of Wycliffism in England is beyond a doubt, it would perhaps be harder to show that the Scotch Lollards took any great part in preparing their country for the later conquest by Calvinism. But perhaps this question is better left to the Scotch.

<sup>1</sup> Knox, *History of the Reformation in Scotland*, bk. i. He says the districts they came from were Cunningham, King's Kyle, and Kyle Stewart. In the neighbouring county of Kirkcudbright, local tradition points to Earlstoun Castle, that stands on wooded heights overlooking the valley of the Water of Ken, a few miles north of St. John's Town of Dairy, as the home of a Lollard lord. This makes it likely that they had some places of refuge in Kirkcudbrightshire, the mountainous district where the Cameronians held out to the death against Claverhouse and his dragoons.